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ABSTRACT

The symposium proceedings contain two papers, remarks following the presentations, the symposium schedule, and a list of participants. Two papers were not included because the taping equipment failed to function properly. The first paper, by Ronald L. Chatham, describes the role of the U. S. Office of Education concerning Adult Basic Education (ABE). He commented on the Special Experimental Demonstration Projects in Adult Education and Teacher Training Projects in Adult Education and stressed the importance of cooperation between the Arizona State Department of Education and the Bureau of Indian Affairs (BIA) in selecting institute participants. Three of 22 institutes are targeted specifically for the American Indian. Administrative problems in assigning participant status were considered in the discussion portion. The Role of the BIA Concerning ABE, was presented by Ed Lentz. He viewed the adult educator as an advocate for Indian interests, in the BIA and in other government agencies as well. He considered the necessary program foci to be ABE and high school equivalency programs (GED) and defended this choice in the discussion segment of the program. Frankie Paul offered supportive comments. Discussion of the final paper, The Role of the Tribal Administration Concerning ABE, is included. (AG)

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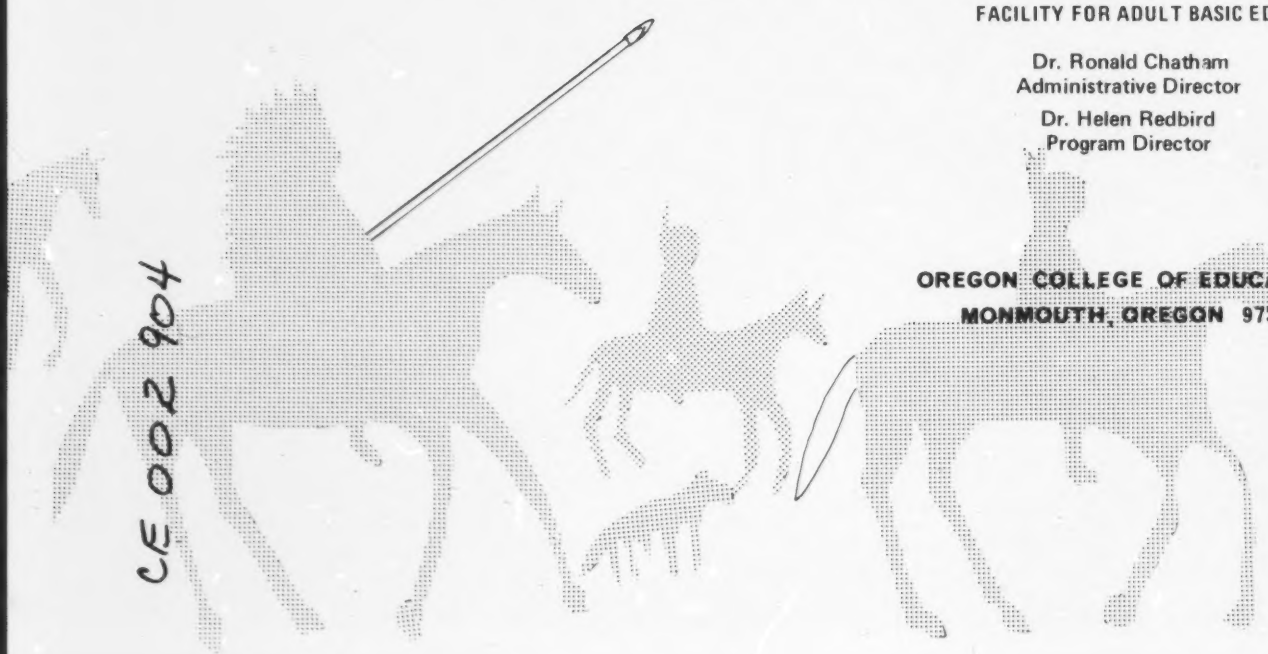
Phoenix SYMPOSIUM

ON INDIAN ADULT BASIC EDUCATION

PART 1

FEBRUARY 18 – 20, 1971



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PREFACE

In this fifth publication by the Facility for Adult Basic Education at Oregon College of Education, we take pleasure in presenting the views and opinions and expressions of participants in the 1971 Phoenix Symposium which was cosponsored by Oregon College of Education and the Arizona State Department of Education. The views expressed in the publication are those of the participants, and no attempt has been made to edit their style of presentation or the comments made therein.

Ronald L. Chatham

Ronald L. Chatham

Helen Marie Redbird

Helen Marie Redbird

SYMPOSIUM

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PART I

SYMPOSIUM ON INDIAN ADULT BASIC EDUCATION

February 18, 19, 20, 1971
Phoenix, Arizona

Friday, February 19 - Morning Session

WELCOME - Dr. Ronald L. Chatham

We will continue on for a day and a half on our symposium on Indian Adult Education. For those of you whom I have not met yet, I am Ron Chatham, from Oregon College of Education, which is cosponsoring this symposium with the Arizona State Department of Education. We are very pleased to be here and very pleased to have you here. I am hoping it will be a productive meeting as we go along. The first thing I think that we should do is ask Teddy Draper if he will lead us in a moment of reverence.

A PRAYER IN NAVAJO - Teddy Draper, Sr.
(translation)

OUR FATHER, THE SUN
OUR MOTHER, THE EARTH
THE HEAVEN, THE MOON
THE FIRST MAN, THE FIRST LADY
TODAY WE ARE ASSEMBLED HERE
BETWEEN YOU OUR FATHER SUN
AND YOU OUR MOTHER EARTH.

GUIDE US, TO SOLVE OUR PROBLEMS
GUIDE US, WITH YOUR POWER
GUIDE US, OUR MIND TO WORK
GUIDE US, INDIANS, THEY CALLED US.

MAKE US THINK CLEARLY
MAKE US, OUR PROBLEMS EASIER TO SOLVE
WE ARE IN PEACE FROM EAST, SOUTH, WEST, AND NORTH.
WE ARE IN PEACE
WE ARE IN PEACE
WE ARE IN PEACE
WE ARE IN PEACE.

Dr. Chatham

I'd like to introduce now Dr. Helen Redbird, who will make some opening remarks regarding the purpose of the program.

OPENING REMARKS AND INTRODUCTION - Dr. Helen M. Redbird

I want to second Ron's welcome of you to the symposium and talk to you about the prospects of the symposium. For three years now, Oregon College of Education has been conducting institutes that were about the education of the American Indian. Our purpose in convening this symposium is to bring together the diverse elements representing those responsible for the adult education of the American Indian, such as the bureaucratic structure, whether State, Federal or Tribal, some of our own interested participants, other interested professionals, and our staff. The further purpose in convening this symposium is to consider adult education now, and to try to determine ways to influence the future direction of adult education for the American Indian.

The procedures for the symposium are in the program. If you'll consult your program, you'll see how the process is to be organized. The thing I think all of us need to remember is that the program is a paper skeleton. It's waiting for the intellectual contribution of the people at the symposium. The actual proceedings at the symposium will be very informal.

Probably the thing that I need to talk to you most about is the fact that those of you that have worked with me know that I like my material documented and for that reason we are electronically recording and photographically recording the proceedings at the symposium. When you speak or when you make any contribution, be sure that you identify

yourself, so that we are accurate in the recording of the proceedings of the symposium. Will you also remember to be kind and patient to our staff member, Mr. Patterson. If he seems to be unduly naggy and naughty, it's because he's responsible for all of this equipment. So remember when he nags at you, that is because he wants the material to have some validity. There will be people around that will be working with recorders and trying to get the material so that it is accurate. And the main thing is that in the proceedings we want to be sure we have the right person correlated with their contribution and not someone else saying what your contribution was.

The final purpose of the symposium is that there will be a final report on the recommendations of the symposium. All of you that are contributing and working in the symposium will receive a report. Those that we think, or that you think should be politically interested in the procedures of the symposium, we would also like to forward a copy to them. So that the recommendations that you make, if there is a group or an area that you think should receive a copy of the proceedings, would you be sure and report to Dr. Cummins at the registration desk - the name of the person and the address, or persons, that you would like to receive a copy.

As far as we're concerned, the proceedings and the recommendations for the procedures - we are very interested in the education of the American Indian and in the area of adult education - and if you, of course, will incorporate the recommendations of the symposium in as many areas as you can in our own programs.

THE ROLE OF THE U.S. OFFICE OF EDUCATION CONCERNING ABE

Dr. Ronald L. Chatham

You'll notice that from now on my tone is changing. Before, I was formal. I welcomed you. Now, it's kind of loose. Some of the staff would accuse me of swinging a little bit now. What I'm going to do is try to set a tone which will enable the participants here to feed back and forth, to feed into the speaker's nervous system and for the speaker to feed into the participant's nervous system the tone of the conference. Now, the topic that I'm going to start this off on is THE ROLE OF THE U.S. OFFICE OF EDUCATION CONCERNING ADULT BASIC EDUCATION. Mr. Paul Delker, who is the Director of the Division of Adult Education Programs in the U.S. Office of Education, was coming until the day before yesterday, when congressional committees decided that they would rather have him on Capitol Hill today than allow him to enjoy Phoenix. So he phoned and expressed his deep regrets and asked me to talk a little bit on some material which he had given me in terms of institute programs.

Now, in terms of the U.S. Office's role, I'm not going to deal with the role of federal funds through the State Department of Education. Mr. Jim Showers will cover that a little later on in the morning. But I will deal with two particular facets of federal funding from the U.S. Office of Education that have a very direct bearing on Adult Education programs and these are as follows, both under Section 309 of Title III of the Adult Education Act; concerning Special Experimental Demonstration Projects in Adult Education, and secondly, Teacher Training Projects in Adult Education, a number of both of those of which will deal specifically with Adult Basic Education.

Now, as you may know, the U.S. Office of Education each year funds a number of institutes nationwide for teacher training. Some of you know very well because almost everyone of you here, I imagine, has attended one of those U.S. Office of Education sponsored institutes. The Congress, seemingly at least, is achieving more and more realism in terms of the importance of adult education on the American scene, as more and more of our population reach adult status. As a result, we have had increasingly over the years more and more funds, but of course we've got more and more projects to spend it on.

Now, this next year the announcement will be out soon that the U.S. Office of Education is planning in terms of teacher training institutes to have 22 institutes nationwide. Now these 22 institutes will be targeted on specific populations. In other words, a number of them may target in on Mexican-American, a number on Black, a number on Puerto Rican, so forth and so on. Of course, what you're primarily interested in, I'm sure, is where the targeting is occurring in terms of Indian Adult Education. And the plan at the present time is for the funding of three teacher training institutes of up to 100 participants each. Now, there may not be that. There may be fifty participants. But up to 100 participants each in three areas of the country. One will be in the Denver area - we know that - taking in regions 1, 2, 3, 5, and 8, I believe it is, in terms of the U.S. Office federal designated regions. But one will be in this particular area. One will also be in the Dallas region. And the third will be in the Seattle region, which also encompasses Oregon. Let's zero in, if we can, on that particular institute which will be funded. This institute will take in the populace from regions 9 and 10.

In other words, Arizona-New Mexico participants, theoretically at least, would be targeted for the Indian Education institute to be funded in the Seattle area. So this means that those of you who have interest in continuing education projects, continuing institutes and the like, would probably attend the institute in what will be located in region 10.

Now, how is this working in terms of appointment this year? Those of you who have been in ABE institutes funded under U.S. Office projects will know that, particularly if you are on a reservation, you're kind of on a no-man's land. And I say this because the U.S. Office of Education has always designated and worked very closely with the State Directors of Adult Education located in the State Departments of Education. Often on the reservation, we almost have a dual setup in which the Bureau of Indian Affairs, or occasionally the tribal administration itself, might have a hierarchial setup for people working in Adult Education. So it is not uncommon, although I'm happy to say that it does not occur in Arizona, occasionally we have a situation where the State Director and the people working on the reservation know each other but do not have any direct cooperative working relationship such as Arizona has. Well, as a result, we get into a situation in the National Institutes for Indian Education where we're being fed in the names of people from many different sources that have not cleared through the State Directors of Adult Education so, occasionally in some states, we have problems. But as of this next year, the U.S. Office has setup a procedure in which the State Director will nominate 150% of their quotas from their various states. And it would be my recommendation for you who go back to your own reservations to indicate to the people working in adult education that

their recommendations and their applications for institutes this next year should be channeled through the State Department of Education in their state of residence. I'm sure that the three Indian Institutes that will be funded will work very closely with BIA people, tribal people and the State Departments in all cases in attempting to make sure that we don't have any administrative foul-ups from this.

Now, Jim Showers, the head of Arizona State Department of Education - Adult Education Programs, and I were just talking a little bit outside. We do not know exactly what the quota will be for Arizona at this time but Jim thinks it's somewhere around 45 or so for the institute. It's a very heavy representation. Arizona, New Mexico, Oklahoma and South Dakota will probably get some major quota representation in terms of the United States.

Now, this is one facet then, the Teacher Training Institutes, in the way in which the U.S. Office is directly involved in Adult Education programs. The second one I want to mention is the Special Experimental Institutes; the Special Experimental Demonstration projects. There have been a few of these funded in Indian education, in adult education in the United States. The Navajo Community College, at the present time, has one of these fundings. This is a way in which those of you who have an interest in doing something that is innovative or experimental can get some funds in which you can test out your ideas. You don't have to have everything proven. They'll take a chance on you. And all you have to do, of course in a situation such as this, is write the U.S. Office of Education, Division of Adult Education Programs, Washington, D.C., and you'll get the packet full of information which you can then call on your local friends to assist you on, and turn it in. The U.S. Office of

Education is interested this year in innovative, creative programs, particularly from the reservation. I know of no other year, so far, that we've ever had in which there was more interest and more expression of sympathy and help from the Washington scene. Mr. Lentz, from the BIA, may want to comment on this a little later. I hope that I'm not being carried away by my enthusiasm for the new programs that are coming forth. Okay, those are the two things that I wanted to mention.

Now, I'd like to get some discussion going or if anyone has any questions, to start directing them at me in regard to the U.S. Office of Education's role. If I can't answer them, I'll turn to a few people in the place that maybe can assist me.

Dr. Griffin

Ron, I guess my only question would be, why only three institutes?

Dr. Chatham

Well, they're planning 22 institutes nationwide and percentagewise the targeting of three institutes out of 22 specifically for the American Indian is a good percentage.

Dr. Griffin

A total of how many possible participants?

Dr. Chatham

Theoretically, there would be three hundred participants out of a total of 2,200 participants. In other words, the 22 institutes are theoretically targeted at 100 people each. Now, a lot of these institutes won't have 100 people. Some of them may have two institutes of 50 or some may have three of 30 or there may be all kinds of combinations. We're talking really about dollar budgeting here, as I understand it and Jim, you come in anytime, because you're in on this too.

Jim Showers

Also, because we have found that it's pretty hard to fill up the quotas that have been in existence and this is far greater than what we've had in the past. We can sit here now and say that it isn't enough. We need more. And everyone's eager and "Boy, I want to go," but then what happens is the month before, even people who have committed themselves, well, family problems, or work or something - they can't go. And then at the last minute it's bedlam time trying to find people to replace them and consequently the turnover is not what you want.

Dr. Chatham

And particularly do we have difficulty in attempting to get American Indian people in the institutes to make up a significant portion of these institutes because often, on cancellations at the last minute and the like, we want to fill them with people working in the field. We don't want to let seats go empty, you see. So, it's a problem for State Directors and for us.

Jim Showers

Talking about it now, last year, Mrs. Wright, who is the field consultant for the Department, is here and has always handled this and she should probably address herself to this much more than I but let me kick it off. Last year, we didn't know till rather close to the time, and then sometimes in left field we'd be notified that we were to send "X" number of people. And we would try and go through our program people to see if they had persons who were qualified. Well, it's bad enough trying to fill them that way, but then the week before someone is to leave for the two or three weeks, and to try to find people to go.... Whether it's

an excuse I don't know but I know in my own case, if someone asks me, I have made plans or commitments that I can't change my activities next week for three weeks. I just couldn't go and other people are in the same situation. Consequently, those of you who have people who wish to go should get their names in. Talk it over with them as soon as you know what the criteria will be, the period of time. Get their names in (1) so they can plan for it, (2) we know who you want to go in the particular case. You'd be surprised the gyrations we have to go through to try and contact everyone. If the person contacts them, they don't know anyone for sure. They will have to talk to someone else and they may call you back or you may have to call them back, and time goes by. So if you know of people who should go, those names should come in as soon as possible so at least we have a list of people so that when we actually get the quota, we have something to work from for sure.

Wynn Wright

I want to answer Mr. Showers and say that for those of you who are writing direct, I have already started a file of possible participants. If you are planning to go, please accompany your request with a letter from your supervisor or someone who knows what your job is and so on, because this is very helpful to me. I get some requests from some people I don't know. Particularly since all of the Indian Education is not funded through our department, I don't know all of you. So please accompany your request with a letter from your supervisor. And I want to ask a question, Dr. Chatham. Are all the decisions in on the institutes? I've been trying like mad to get information and I'm delighted that you brought some this morning because that's the most we've had in the State Department.

Dr. Chatham

Well, I'm in a very peculiar position here trying to talk for Paul Delker when I don't know whether all the decisions were made. In fact, I'm hopeful that the institute which region 9 and 10 will serve will be at our institution. Since I haven't even put in a proposal yet, I would be very crass in assuming this. But assuming that our institute is held, we would plan on starting August 16th. Now, I guess what I'm saying to you is, no, I don't think all the decisions have been made by any means on the national institutes. I think that what has happened so far is initial screening of the ones that have come in and identification has been made of those that look particularly good. I don't really know whether there have been any announcements out of any funding yet. Because theoretically, the deadline is June 1. Now, there would be no problem certainly in funding an institute earlier, funding it immediately, if the Associate Commissioner felt that it was exemplary or something like that. But I don't think we've had the decision on it.

Bill Hudson

The thought occurs that, as a suggestion, is there such a thing as a sub-level institute? What I'm thinking, some of the difficulty may be because of people trying to arrange to go, say to Monmouth or to Seattle or so on. And there's such a terrific need in this particular area. We're thinking of some type of a sub-level institute because of the career center now that's getting started, but we're working just strictly on a pretty small scale. But, isn't there some way to have a sub-level institute?

Dr. Chatham

I'm glad you brought that up. The Arizona State Department has already been talking about this. We're thinking of what we're calling a mini-institute at the present time, which would be held in Arizona, wherever we can arrange it.

Bill Hudson

Because I thought it was simpler for one or two or three resource people to come, rather than to try to send 50, 60 or 100 people to you.

Dr. Chatham

Yes. One thing that there's an emphasis on in the U.S. Office, and of course we heartily follow along with this, is that we're attempting now to minimize the summer programs and maximize the total all-year round training programs. In other words, the old situation where everyone got the institutes in the summer and then you wait around with open mouths till next sunshine comes, speaking of our own country, not certainly here, because we have rain all the time. This is over and the new pattern is going to be training all year long. Now, how this will affect those who teach in a regular school system and also teach adult basic education or adult education, it simply means, as I see it, that the institute can throw out the window the old pattern of 9:00 - 5:00, or whatever it is, that the institute will be responsive to the needs of the people and if this means running from 6:00 - 10:00 at night on Friday and all day Saturday and Sunday morning, whatever, this is the way it's going to be.

Lester Sandoval

You mentioned sending a list of possible participants to the State Board of Education. Now, last year in New Mexico I was notified by the

State Board of Education, they had already committed 90 Indians to a workshop up in Monmouth and I was wondering what chance, what assurance have we got there that those Indians working in adult basic education among the Indians will be given priority.

Jim Showers

I can't speak for them but I know what I would do. One reason, it's early so get what your desires are to the appropriate people. Say, "We have these particular problems, particular needs. We have these people that we would be interested in sending. On advice we're putting it in your hands so that you can work out priorities." Because, really, we run into the same thing. It's no fault of anyone. It's just that at a given moment in time, we know that there are ten that can go. And they ask for our recommendation and we may have a preconceived notion of problem areas that we would like to strengthen. But that doesn't mean that we know the whole state. What is good one year can change the next year. And no matter how good you are, you can't know your job as well as you can. Consequently, we have to look to input from other organizations. And I would play it cool. In other words, at this point in time, I would contact the people in the respective states and let them know your desires and your needs. And I think that they will listen.

Dr. Chatham

Have we explored this area thoroughly? Just let me say one more thing. We'll hold now on this assumption that everyone understands and will feed back to other people in your programs that you will submit your application letter, a preliminary application letter with a recommendation from your supervisor indicating exactly what you're doing, to the State

Department in the state of your residence. And they, in turn, then will forward this information to wherever the institutes are. The decision on the picking will continue to remain with the colleges. However, how we do it, and I'm sure others do it too, we ask the State Department of Education what their priorities are. Maybe they're attempting to start a new project down in a particular area and they've got to have some training help down there, so we ask them to give us ranking when they can.

Joel Lacey

What are the types of programs coming out? Is that sent out on areas that will be covered? I mean the subject matter.

Dr. Chatham

None of this has been announced. The only people that have actually received the information I am giving you this morning are the area regional project officers for the U.S. Office.

Jim Showers

You can count on Spanish, Oriental, Indian, Puerto Rican. In the discussions the other day, a person who has just come from Washington said that Arizona would have a quota of one to the Oriental. Well, someone is going to have to pick that up. We don't have that need here. There may be other states that may have a quota of one or two for the Indian and, let's face it, they may not come up with it.

Dr. Rickards

It appears to me, I hope I'm not muddying the water, but if these are plans for the American Indian and the American Indian's needs are of prime concern, it seems to me logical that the membership of these institutes should be largely American Indian, rather than making sure that

you have a given number of Orientals, a given number of Blacks, a given number of Whites, a given number of something else, just because we are fighting discrimination or something of that sort, so we don't have a racist society. I think that we need to be concerned that this is for the American Indian.

Dr. Chatham

I don't think that there's any question at all, speaking personally, of the present administration's decision to give preference in these institutes to the American Indian, but I will not stand up here and say that the U.S. Office is restricting these institutes to the American Indian, because I can't do that.

Ed Lentz

I really think, Ron, that the design of the things that will be in the syllabus and all will be such that if you're not concerned with Indians, you wouldn't care to go there anyway. I think we'll not get around it like this, but after all, if it's between the institute for teachers of Indian adults, if you're not engaged in that business, and the program can be so designed that most people wouldn't apply for that particular program.

Dr. Chatham

It certainly will not be a problem if our institute is the one chosen for regions 9 and 10. I can't speak for what the other ones will be, but I would assume that anyone who would be working in Indian Adult Education this next year, a heavy proportion of the staff will be American Indians. This is one of the guidelines. You're not going to get an institute unless you have some people on the staff who know what's going on.

Wynn Wright

Well, speaking for the Arizona State Department, we have definitely given priority to the Indian, to the extent that we have held requests in abeyance until we could clear to be sure that we had all the Indians we could and then sent them in. It really is no problem when we try to make requests to Dr. Chatham.

Paul Cooka

I'm not trying to appease anybody, but I've attended institutes and workshops and there's a majority of one race. It generally doesn't have very much validity, where if it's sort of evened out, I think it works much better.

Dr. Chatham

That's a good comment. I'm glad to hear it because it'll make good food for thought for some of the discussion groups this afternoon and tomorrow. Does anyone else have anything they want to bring up on my little presentation?

Ray Argel

Do you have any that deal with all minorities? Like he said, are you going to have an institute to deal with all of them, the negro, the brown, the red, and what have you?

Dr. Chatham

I don't know yet. It hasn't even been funded yet but I would guess, and some other people from Washington here might want to comment on it, I would guess that the deal this year is the specialty, rather than producing the generalist. We're going after a specialty person, a person who works with the American Indian, a person who works with the Puerto

Rican, a person who does this or works with the urban Black or works with the rural Mexican-American. In other words, trying to subdivide it and get it down into where you're building specialists. Now next year it may be a generalist again, I don't know.

Ed Lentz

Out of the 22, though, I think that probably a couple will deal with the inner city where there are Spanish-speaking people and Blacks and Indians and what have you. So there will probably be one or two projects with particular type setting. The Office of Education generally tries to cover the ground as well as they can with their resources and tries not to exclude anyone, although they do focus.

Dr. Chatham

And I might say one thing else that I neglected to say. There's a lot of emphasis this year on keeping the people in the regions in their regional institutes. Now, a lot of people don't like that and there's good and bad about it. For example, some of the regions certainly can't have a full range of institutes like ESOL institutes or something like that. And in those cases the regions will be able to send out of their region into another region, Arizona can go to Atlanta or Atlanta can come to Arizona, as the case may be. But there will be more emphasis on staying within your own region, at least it's been indicated to us.

I will quit talking now and turn the speaker's rostrum over to Mr. Ed Lentz, who is the Director of Adult Education for the Bureau of Indian Affairs, Washington, D.C. And Frankie Paul would you like to come on up here at the table and join us at this time. These two individuals will be speaking on THE ROLE OF THE BUREAU OF INDIAN AFFAIRS CONCERNING ADULT

BASIC EDUCATION and the same type of free discussion afterwards will be invited.

THE ROLE OF THE BUREAU OF INDIAN AFFAIRS CONCERNING ABE

Mr. Ed Lentz

I'm relatively new to the Bureau and I'd like to know how many Bureau employees there are here. Quite a few. Too many that I haven't met yet. But I started in August and immediately became pretty depressed with my job and the Adult Education program in the Bureau because the deeper I dug into it (and the position was vacant for over a year and a half) the more I dug into it, the more it appeared that nobody was particularly interested in Adult Education. And we also found that Adult Education in the Bureau had been treated as a terrible stepchild. Since its inception, and it really came into being back about '68, there were signs on the horizon before when someone said we should do something, but it was a part of the Bureau's Branch of Education. And in most cases the money went out to the field, people were hired to do adult education, whatever that was, and wound up driving busses or became truant officers. And back in '68 when the Branch of Education became so large that they thought it should be a branch unto itself, they cut Adult Education out of the Branch of Education, divorced it so to speak, and put it in the Branch of Community Services and combined it with Community Development, hoping that by this device, the adult educators would be allowed to do Adult Education. That didn't seem to work either. I had a bad Fall, really. It was a very depressing Fall because there didn't seem to be anything you could do about it. The annual reports came in in August and September and, Bureau-wide, about 50% of the adult educators reported that

they were spending 50% of their time outside of Adult Education and the thing that is most disturbing is that in the program of Adult Education in the Bureau, where there should be a program, the needs are so terribly obvious, and yet those needs weren't being met by our particular program.

Well, more recently things are changing and I'm getting far more enthusiastic as to the development of an Adult Education program in the Bureau and I think we're beginning to see the way for something pretty solid on this. I'm supposed to explain the role of the Bureau. This is the role as I/we see it, myself and Frankie and David and Joel Lacey and Bill Shipley and others.

I don't want to stand here today and talk to you. I'd rather be listening and trying to find out just what we could come up with. Some of the things that we're going to do, we have to do because we have a mandate from Congress to do them and it's the basis on which we get our money to do it. Even the mandate from Congress isn't too bad in that the mandate grew out of a series of hearings that the Kennedy Committee conducted throughout the country, so that there's quite a bit of Indian input into these hearings and the mandate so states. And I'm also enthusiastic and encouraged by the attitude of the Nixon Administration in terms of the Indian Service. The July 8th speech set forth bold new steps that should be taken and some of the steps are being taken right now. Most BIA employees know that we're in the throes of a major reorganization and it's bothered a lot of the BIA employees because communication is always difficult within the field and from the field to Washington. The effect on most adult educators in the Bureau will be minimal in terms of job security. On the other hand, the role of the

adult educator under new reorganization is going to become far more important. He is going to be a far more powerful person in the field, and like I say we have had input in here. I had so much Navajo input all Fall when Frankie was in Washington I hated to go to the office. We would prefer that the adult educator become the coordinator of the resources in the Bureau and try to meld and weld all programs, with the Office of Education, with the states, the counties and wherever there is Adult Education activity. Our coordinator would be offering Bureau services, facilities whatever we might have, to get a whole program going. There are many--well OEO is doing a lot in certain BIA areas in terms of Adult Education--but these should all be coordinated. We also see the need in many,many areas that the Indian people need an advocate in terms of their share or the budget, the BIA budget, the OEO budget, the Office of Education budget, the state basic education budget, the agricultural extension budget, anything you can name. Again, the adult educator should be the one charged with advocacy there, an advocacy role insuring that his particular area gets its fair share of funds. And then, the administration policy is turning over to those tribes that want, those functions of the Bureau by contracts with the tribes, so that the Indians can run those programs themselves. And this isn't indetermination in anyway, shape or form. It's an open contract, renewable year by year, whereby the tribe, if the tribe decides to take over that particular function, we will contract with the tribe. It wouldn't change the role of the adult educator, as we see him, one iota. He would still be the coordinator. He would still be helping the tribe to organize classes, getting outside resources in for the teacher that the tribe had hired,

and further, the coordinator would also be contracting again, on an hourly basis with teachers like Frankie is doing at Navajo, hiring public school teachers, BIA teachers to conduct the education courses at night, or whenever they're free. Under this plan the adult educator is going to have to have a great deal of skill. We're kind of looking for what they call the Renaissance Man, somebody that's all things to all men. He knows all programs and he's all over the place and it would be an extremely difficult job. We intend to do this.

I'm getting to the end of what I'm going to say now, but as I've said, 50% of the time spent in adult education is spent outside adult education as reported, but a large share of that time reported as adult education doesn't seem to be adult education. Some of the programs that are called adult education are adjuncts to an adult education program. There's definitely need for safe driving courses on some reservations. But when safe driving becomes the adult education program, I do not consider it adult education. It's something else. It's kind of an adult education. I spent a couple years in the Philipines in the Peace Corps, and while there we were running some community development adult education projects there and we developed what we called the law of minimal surrogates. . . the law of minimal surrogates simply stated, is that when a person is confronted with a particularly complex problem that is in need of solution, most people, and I repeat, most people, rather than attack that problem directly, sublimate their efforts by doing other things than meeting the problem, as an attack on the real problem is much too overwhelming. Now there are all kinds of corollaries to this. The best example of this is the adult educator that reads so many books on adult education theory

that he can't get out of his house to do adult education. Another example is someone like me who stands and talks to people about adult education. And another great sublimated effort is attending meetings and talking about adult education. The fact is we've got about 80,000 functional illiterates nationwide in the Bureau that we're charged with responsibility for. There are another 100,000 that haven't completed their GED. That's 180,000 people that will probably not be able to work at meaningful employment unless they receive something more and I think that's the task before us and that's the task that we have to get on with. While there are many many programs that are adult education, again, when they become the program, when they cease becoming an adjunct and become the real program, then I don't believe we're doing adult education and I think that's what we have to primarily focus on here, ABE and GED. That's the program and where we go from there, we can do a whole lot of other things.

In closing, we have been talking in the last month and a lot of people are interested in adult education. This is another point where I'm getting more enthusiasm for the program. Our '73 budget came in recently and this was a budget that every effort was made to get Indian input into, for the Indians to tell the Bureau what they needed. And the adult education budget, while it's a small budget, the requests from the field, from the Indian people, was 100% increase. And I think any other program in the Bureau was asked for 100% increase. And I think that surely identifies a need, that people are speaking and they want something from us. I think they're trying to tell us something. On top of that, you adult educators, there's quite a bit of money in employment assistance

that's going for adult education. There's money in tribal operation, for training of tribal managers, that is not being used as it should. There's a need for school board training that the Branch of Education has money for. Social Services has money that they can pay in lieu of work experience programs, the $30 a week so that they can attend adult education courses, those on welfare. There are any number of programs right in the Bureau that the money is not being utilized fully and we feel that in the next six months or so the Adult Education Division in Washington and the adult educators in the field will be given the responsibility to coordinate these programs too, with those funds so that school board training, tribal management training, the whole thing is going to be open to the adult educators which is going to make it again, more difficult for him, but it's going to make it a real swinging job, I should think. And that is about the role as we see it right now. It's surely open to change. I'll be darned if I'll stand in Washington and dictate a program to people in the field. I can't possibly do it and I'd be a fool to try to do it. So that if the program needs are changing, let's change it. Let's hear it.

Lester Sandoval

You talk about Indian input. What chance is there of your getting out in the field and see what we're doing for adult education? And then you mentioned that 50% of the time was spent outside adult education. Could you be more specific and say what is adult education and what is ABE?

Ed Lentz

That's an old, old argument. No, I can't answer you specifically. I think ABE is, if we get some outputs there, if we have people who complete the fifth grade level, who become literate, I think that's ABE. And anybody who completes his GED has surely completed something. That's an output figure that we can see. But the 50% that I'm talking about was reported by adult educators. These are not my figures. They said "We are required to spend 50% of our time doing this," and it is largely boarding school applications and scholarship grants and things like this, or housing improvement type. There's a lot of work spent in housing. In far too many institutes the adult educator is considered to be an extra pair of hands by the superintendent, the jack-of-all-trades that does the very necessary things. These things have to be done in the agency and what we're trying to reconcile now is who's to do them, the adult educator or the other responsible branches for those duties.

Geronima Montoya

Did I understand you to say that the most important thing in adult education is ABE and GED?

Ed Lentz

This is going to be the focus.

Mrs. Montoya

You said something about Driver Education. You don't consider this an education?

Ed Lentz

Surely. I'm also not dumb enough to sit in Washington and say that a Northern Pueblo has to have an ABE program if there's no need for it.

It's just that we've got to focus in on what it is we're trying to do and when you have 180,000 people without a high school diploma and below, that's certainly where we should be attacking. That is the problem.

Mrs. Montoya

Also, the policies to meet the needs of the Indian. All right now, if the needs of the people, for instance, I'm talking about the Northern Pueblo agency. They have been requesting arts and crafts. Now where does that come in? Do we say, well our policies are the ABE and GED? Should we cut this out? I mean, we're to meet the needs of the Indian and that is what they have been asking for. So where does that fall in?

Ed Lentz

It falls in nicely. It may be, if there is a need for ABE, it may be a good motivational device to get people into the classroom so that they can go on and do some ABE. I'm not excluding any of this. There's a difference between arts and crafts per se and silvermaking, I think. Because if you get a silvermaking class going and graduate some people in silvermaking, they can gain pretty decent employment. They can probably make some money at it. But arts and crafts, for the sake of arts and crafts, as the total program without an attempt to get people into an ABE course or a GED course when this may be what they need, is not adult education as far as I'm concerned. All I'm saying is that we have to start focusing, start zeroing in and trying to help some of those 180,000 people that are pretty much doomed to menial living if they don't get a high school diploma or similar education. They can't qualify for employment assistants most times. And I would hope that the adult educators could take certain groups of these people and move them up enough so that

they can qualify for an employment assistant's course, so that they can learn a good basic skill, that they have the mathematics and the English that they need to be able to be gainfully employed in their community or wherever.

Mrs. Montoya

Do you see the arts and crafts as a vital part of the Indian's education or are you somewhat suspect of this area?

Ed Lentz

Throughout this country, on the various reservations, each place is so unique that it's very difficult to generalize. You can't exclude anything. Each one has to be judged on the each, I think, by the person in the field being responsible to the people. But there are many, many people that will say after they're in an arts and crafts class for a while, "Gee, we'd like to have some ABE. Could we have a class in Arithmetic?" I'm just saying too many people, and it's not true for the Southwest area here, generally speaking, I'm generally speaking of other areas, but too many people are doing scholarship applications, boarding school applications, and then they say "Oh gee, I've got to do something in adult education. I know, I'll coach the basketball team." And all I'm saying is if he's doing that, he's doing a perfectly good job, a necessary job. It has to be done. But if he's doing that, then let's let somebody else pay him and let's use our limited adult education funds to hire an adult educator to get the job done.

Mrs. Montoya

It's also true that too many people think, well, arts and crafts is arts and crafts, but it takes just as much intelligence to produce a

sash or a belt or a piece of pottery, you know. So many times they think . . .

Ed Lentz

They can't learn otherwise so let's give them arts and crafts?

Mrs. Montoya

Yes. And it isn't true because in our program up in San Juan, well they have to know how to measure, they have to know how many yards and how much yarn it's going to take to produce a manta or how much twine it's going to take to produce a sash. How much is it going to take to produce a three-inch-width belt or that sort of thing and so arithmetic and English and all of that comes in with our arts and crafts.

Dr. Chatham

I'd like to be kind of a devil's advocate here, Ed, because I've heard this arts and crafts thing attacked before on certain grounds. I'm not accusing you of attacking here. If the people, if their cultural values hold that arts and crafts are the most important element to them, wouldn't this be then reason enough to use this as a focal point for their entire program? I realize that this varies so much.

Ed Lentz

Surely. We are charged with that by the administration and by the commissioner and by everyone else, that people get what they want. We have to have this input. But I've also known adult educators in the Bureau that organize classes every Fall in ABE because that's what he was supposed to be doing. And they met twice a week and he stood up and talked at them for the two hours a night until they stopped coming and then he said no one's motivated. You can have good arts and crafts and

you can have poor arts and crafts. You can gave good ABE and poor ABE. It doesn't make much difference.

Sol Blackman

I'd like to direct myself to this point in terms perhaps, the person who is given the job of teaching may not be the person who should be doing the teaching in some instances because maybe he's teaching something that the people aren't interested in learning at that point and perhaps if an attempt were made to bring people the arts and crafts that are spoken of here from among the people in the community. For example, on the Papago Reservation there are people who do basketmaking, and if they were brought in to teach basketmaking to the people in the community, it's very possible that they would get a lot more interest and more people would be coming to these classes. If you have somebody who is teaching for a couple hours on some subject and isn't getting to the people, it's probably because he isn't professing something that the people are interested in. And so, on this basis I think that perhaps if the government is interested in giving the people an education in the areas where they're concerned, it would seem that more emphasis may be on arts and crafts or whatever it is that people on the reservations are concerned with would be in order and also would be a means, perhaps, of breaking more Indians into the education program on the basis of teaching those things that they want.

Ed Lentz

Perfectly right. I have no quarrel with that at all.

Joe Watson

I'd like to make a comment on what you said here about the arts and crafts. I think too many times people tend to judge what they think

adult education should be. In the process they use their own sort of what I call yardsticks. Here I hear a lot of people saying that arts and crafts isn't an adult education subject, that it's a waste. Too many times we do this. We judge the Indian according to our rules, yet we go on saying that we like him to do for himself. We like to have him think on his terms. But when he does this, sometimes he's wrong or sometimes he's a little wrong and we point this out. We have this tendency. I sort of felt this way. There's a woman here saying that arts and crafts is something that they think is an adult education activity, but in the way you indicated.

Ed Lentz

I think Mrs. Montoya and I are in agreement. When arts and crafts gets into measurement, we have to learn a certain amount of mathematics, we have to be able to figure cloth and things like that, then it becomes a pretty valid educational exercise. But if it's (and in cases it is just this) just sitting and weaving baskets, and if that's the whole program, then I don't consider it adult education, because education infers a growth, an inner growth of something or another. In learning to make the first basket, or the first one hundred baskets, I would imagine there's some skill learned. But after a while you may as well be pulling a lever down in the factory. There's no growth there. It's not education.

Paul Cooka

First of all we're in the same context and I'd like to reiterate what Mr. Joe Watson has brought up and that is I'd like to have your concept of what ABE is. And I think he went on further to say that an ABE program encompasses or harbors anything that will be functional to an adult.

Joel Lacey

I think we're trying to make it too broad when we say ABE will do everything. I think we have to narrow it down to the person that's trying to get functional in a society where he can earn a living,and in order to do that he's got to have the fundamentals of reading and arithmetic and things like that in order to function in that society. What vehicle you use to accomplish this, like you said before, I think is all right. But when we start broadening out so we can say we can do everything and use the term adult education to cover it, I think that's wrong.

Ed Lentz

Again I say, the Southwest isn't, but in some places anything is adult education, including an adult educator that is writing a newspaper for the Bureau. And she says "Adults read newspapers. And it's adult education for the Bureau employees." It's an in-house journal of some sort. And that money, that's a lot of money that could be spent doing real, valid, educational things.

Joycelyn Leonard

He said again something that I've been hearing. Adult education - why? might be the question. I hear economics here and economical reasons for having adult education. So your purpose for having it would determine what kind of adult education you would have. Now the kind of reason this gentleman here mentioned--to get a good job--presupposes a certain part of cultural society to get that job in. Maybe what some of the other people are saying is that we have different purposes for adult education. Maybe for the person who lives in a certain situation, learning to do

more complicated and beautiful baskets would be the purpose for them having education. How, I think this is part of this cross-cultural, cross-purposes thing here, where we are envisioning what the person in adult education is going to fit in his future. And this brings up the old question then, does a person have a right for himself to choose where his future is going to be spent and how? That's why we're talking about maybe two different kinds of education. Sometimes we talk about reality education where I am, education for the person where he is now.

John Begaye

It appears to me, or it appears to most of us who are listening to the audience that in the concept of adult education you need to define these terminologies so that we can be able to understand you people. It appears that you got a whole thing mixed up with arts and crafts, basketmaking, economy, getting a job. What we need to know, perhaps, is the definition of what is adult basic education and what is adult education. I think while you were in your discussion you said driver's education wasn't defined as adult basic education. To the Navajo people, perhaps this is adult education.

Ed Lentz

I said that. I said when driver's education becomes the program.

Annabelle Eagle

As far as I can see it, I'm not very familiar with your definitions and all that, but I do know that Indians have a way of learning. And I believe that when you talk about arts and crafts as a way to teach them, you should realize that this is the way the Indian used to learn. That was their method of learning. And if your learning means learning from

books and all that, well, you're just kind of pushing things down on them. Whereas you're not coming from the ground up and using the fact that the Indians like to learn through their arts and crafts. You're not using it like that. And I call that learning.

Ed Lentz

Yes, I said before, and it happens every time the subject comes up that if you say anything about arts and crafts, it's a perfectly valid device to be used in basic education, perfectly valid. But it is also prostituted terribly throughout the barrel. People are doing nothing and they are calling it adult education.

Bill Shipley

If I could get a word or two in here on this discussion. I think if we keep this in mind here that, first, that our money, the first thing we're trying to do is education, in this adult education. But we're trying to get certain things to motivate them like arts and crafts. For instance, we have a teacher that's qualified, that has his degree under our ABE plan, and this teacher goes into the room where we have arts and crafts one night a week, and she builds her program for the next night. They take arts and crafts one night and another program the next night. And she builds her program around arts and crafts. How much does it cost, the arithmetic, the spelling of it and the whole thing. And then, when we get it up to a certain point, now you could talk to me all day and you couldn't convince me, other than silver and things like that, people can make a decent living out of making beadwork and arts and crafts like that, weaving, because they can't. Any time you go to set it up, individually, out of the homes, well you've got to pay the minimum wage

because it's going to be interstate commerce. And they've got to make the $1.65 an hour. And you're in a lot of problems. So the thing we're interested in here, I think, is adult education. We use arts and crafts only as motivation and then, when they're motivated, drop it and let employment assistance or some other branch take up the arts and crafts and go ahead with it.

Lauraine McKenzie

I would like to add to the arts and crafts, with the adults over at Red Rock, we have brought in more people through weaving, arts and crafts, which is dear to their hearts. And from teaching experience, they're just like little children. They have to get the concept of the feeling and the texture and the tactile. This is where they get that human fulfillment. You can develop the language into English.

Ed Lentz

That's perfectly valid. I think the worst thing that you could possibly do, and we touched on this earlier, is start a class in adult basic education and have people come in and do adult basic education. This is pretty deadly dull. And you'd probably lose most of them before the class was over, just because it is so deadly dull. Teachers use different devices. You'd have to.

Mrs. Montoya

I would like to comment on the gentleman back there who couldn't understand the audience (Bill Shipley). He said you have to go into employment assistance to carry out your crafts program. In the Pueblo that I work with, we have organized a cooperative that grew out of our adult education. They are in the process now of getting a building where

they will have space to work, where they will produce crafts so that the Indians become self-sufficient, self-supporting in the things they make. And they aim for quality. The work is not tourist junk that you so often see in the curio stores but it is quality work that these Indians are heading for and they want the cooperative to succeed and they're going to set up this building and I think they're going to make it work.

Ed Lentz

I've heard a great deal about your program--all of it extremely favorable.

Lester Sandoval

You talk about Indian input into this adult education. And I find that most of your data here is based upon the annual report. In our agency, the other adult educators, they're not good in writing reports so it seems like most of the reporting we get from our agency is based on the impression of the person that goes out to write his reports. Now, another thing I was going to ask you in connection with that. What's the possibility of your getting out to where we're working and see what we're doing and then you can decide whether or not this is adult basic education or adult education.

Ed Lentz

I'll be glad to come out but I'm not sitting in judgment. And I'm not that dumb that I'll stand in Washington and say "This is an adult education program." I won't do that. I'll be glad to come and see what you're doing. The thing that I have to do to get you the money to operate is to prepare a budget that I can take across the street and down

to the Congress to get it approved so that we can operate. And if we don't start doing and producing some real output figures on what we're doing in adult basic education and GED, they're going to give it to somebody else.

Joel Lacey

The thing is just that I think you've brought up a very important fact. We've been jumping on you to try to reach a decision. The person who we're going to have to convince is through our reports and through our records that will go to Washington to convince the Congressman who is giving out the money.

Montana Rickards

I've been wanting to make this point for quite a while and that is that there were some congressional hearings in July, 1970 where a number of senators were working to get aid for Indian education. One of those was Senator Montoya from this area. And the thing that they hammered away at was that in order to reach the Indian, there must be more emphasis on language, culture, and the arts. Now, it appears to me that this emphasis could well be in the ABE work as well as adult education, because the people themselves consider this important; that is, it's part of their living experience. Now, this may not be so important to the white man. It may not be so important to the American culture. We have never given too much emphasis to the arts in America. But it's pretty well recognized that the American Indian does give emphasis to the arts. I mean, that's a known fact. And if this is the focus that the people want, and this is the focus that they can work with more effectively, then it seems to me that you can still get your money for their work and give this the kind of honor and respect that it deserves.

Ed Lentz

Surely, there's no doubt about it. But again I say that it's an area that is largely prostituted in the Bureau. They call it arts and crafts and there's not much arts and crafts in it. You mentioned quality work. There's a difference between quality work and some junk that somebody turns out.

David Brody

I'd like to make a comment. The point was made that arts and crafts has been abused as an educational approach, and I think you're right. But other educational approaches to the education of the adult have also been abused. And I think what has happened here is that there's been an implication that arts and crafts are more likely to be abused than other approaches to adult education. And then another implication is that we have to have something practical. Now, I would like to make a point that perhaps doesn't sell with congressmen, but I think has to begin to sell with the congressmen. And that is, in an age of materialism, we have to begin to develop a sensitivity to man's search for beauty, to man's search for a place in the universe that goes beyond the mere earning of an income. Otherwise, we may ask : "What is man?" "Who is man?" And perhaps it would be best to forget about the term "basic," and what can we do, each of us--Caucasoid, Mongoloid, or Negroid--to enrich our appreciation of a physical universe, and more importantly, of the social world in which all of us find ourselves. And I think Congress has to begin to come to terms with this sort of thing. And this has to continue to receive stress. Now the Indian, I think, may have to be the person who takes us back to this way of living.

Joel Lacey

When you're feeding a family, the amount of money that you bring into the family is also important. I'm not against the thing about art, don't misunderstand me. I feel that art is beautiful and some of the things, I know that Mrs. Montoya's stuff is beautiful stuff that they put out. But what I'm trying to say is this. The amount of income that you bring into your family, which is important to the Indian as well as anybody else, is a determining factor. I don't say it's the only one but it is a determining factor.

Albert Smith

I'm reading two things out of this discussion so far. One is we're saying, "Let the Indian speak." But there's a feeling when the Indian speaks of, "This isn't what we want you to say." And as a result of this there are a lot of things this is not. If you are expecting an Indian to say something, sometimes you have to listen to an Indian before he will speak. And the other is, I've been in the classroom for about 18 years and have covered most of the Western region including Alaska, and in these experiences I have come upon the idea that you are learning at the same time as receiving and relating. And when you say that this is not what I want you to do, then you are limiting the individual's motivation, the inner individual. And so, if I was to ask the Indians to say something to me, I would let the Indians explore and present his problem to me and from that I would organize an activity rather than coming in and telling them, this is what I would like you to do. That might be one of the things that we call motivation. We limit his motivation by not listening to him.

Sol Blackman

I'd like to kind of include what some of the people have been saying, really. I feel that maybe we present, in our adult basic education program, material and we want people to learn it. I have the feeling that perhaps we should look for new material or maybe write new material that takes into consideration the culture of the people that we are dealing with. Some of the things that are part of the Indian culture should perhaps be written into our adult basic education program. If we are going to teach them reading, we should teach them reading with things that interest them. We should teach them reading with things out of their life, things that they experience, things that they would want to know about. If we do, perhaps they would be more interested in learning the reading of English, let us say. And I think the arts and crafts that we have been talking about so long could be included as part of this. We teach about the things that they're interested in learning in terms of arts and crafts and then they would be more interested in learning. So, with our adult basic education, perhaps we should start rewriting the material that we're presenting to them. And if there's a means of funding of a program of writing materials for the Indian people to learn that deals with Indian history or Indian culture, perhaps we should try to get funds for this purpose.

Dr. Chatham

I think this would be completely applicable under this special experimental demonstration project. I'm sure the Bureau of Indian Affairs might have an interest in such a project.

David Etheridge

I think that what we could do is, if we are going to use arts and crafts as a much more basic element, that we can also tell congress that. Our problem has been that what we've told Congress so far has been Basic Education and to some extent GED. We can do whatever we and the Congress can agree to, and I expect they would agree to heavy emphasis on this sort of thing if that's what people say they want.

Warren Weller

I'm with the Indian Manpower Technical Assistance Center at Northern Arizona University, Flagstaff. My purpose in being here is to get the ideas and thoughts of the Indian educators as far as adult basic education because part of the Manpower structure leans this way, towards training and education. Some of the things that have been brought up have been brought up at the various meetings, seminars, conferences that I've attended and they include such things as Indian participation. Some of the things that Mr. Cooka said that in some of the conferences he attended, Total Indian Participation hasn't come off too well. But the program that I'm involved in is. We've been involved with just about everything everybody has brought up this morning. It is important to me to see what ideas that the educators have to say. As far as arts and crafts, it's slated for tomorrow morning about 10:15 and we'll spend about an hour on it then. What I'm interested in is the educational outlook of what some of these people are involved in because our program is involved with 27 participants from throughout the country and representing 20 different tribes. We just finished a three-day seminar last weekend. We'll have five more throughout the country. And I think that the way things are

structured a lot of things could come out of any type of conference, any type of a meeting, if we can understand each other and if we have something to say, say it. Like the role of the BIA. After we break for coffee I imagine there will be half the people talking about it. Well, this is what's wrong. I would rather hear it in discussion, myself, because I might not be in that little group they're talking in. And if you have something to say, I'd sure appreciate it if you'd come out with it, you know, rather than talk about it after Mr. Lentz goes back to his room. If you want to chew him out, chew him out now.

Dr. Chatham

And I think one thing that Dr. Redbird alluded to at the start is that we assume that this is the conference of the participants here. It's your baby. I'm going to, at the coffee break, encourage our own staff, including myself, to keep their mouths shut as much as possible. I was the first one guilty of that, Montana, so I can't chastise you. Well, should we break for coffee now? I think, according to our schedule, we come back at 11:15 and Jim Showers is going to relate the role of the State Department.

Coffee Break--Friday Morning

Dr. Chatham

Before Mr. Showers comes on to talk about the role of the State Department of Education in the adult education process, we think it's only right and fair that the speaker's platform get to comment in terms of the Indian's view on the Bureau of Indian Affairs.

Frankie Paul

Thank you, Dr. Chatham, for giving me the opportunity to give my lending support to my collegue, Mr. Ed. Lentz. I hate to see people suffer

and I even hated to look up at him while he was standing up here. I think for a while the tension was so thick that I could see stones flying at him. I don't know whether I was visualizing but I think I really actually saw him from the corner of my eye that he was looking at me as if he were asking for some defense from someone. I believe this is the continuation of the discussion under the last topic here, The Role of the Bureau of Indian Affairs Concerning ABE. So, I presume at this point it would mean that the discussion would continue. I'm not so sure what really is new that could be said. I think that Mr. Lentz had covered pretty much of what there is under the Bureau program. I would just like to offer a few comments of my own. These are strictly based on my personal observation. In some cases they may reflect the Bureau influence and others might be colored by my own large adult education program sponsored by the Bureau on the Navajo land. I also feel that this is only proper because I am an Indian employed by the Bureau and to have a part in this morning's discussion. First, I'd like to remind myself that, according to SYMPOSIUM--INDIAN ADULT EDUCATION, the pamphlet we have, contains on the first page that the theme of this conference is to analyze the purpose, the planning, the problems, and the progress which face the Indian Adult Basic Education program. This, I think, pretty well confines our thoughts to this theme. Secondly, the goal as listed as significant is to draw us together as key resource personnel working in Adult Education programs. Again, to analyze existing programs and procedures and to suggest innovative direction and leadership for adult education. I cannot wander too far off outside of these two frames of reference. So my comments will be confined to these.

One thing I have always asked myself since I have been in the Bureau, all totaled about seven years. Part of that was spent in the classroom. The question is, "Why can't the Bureau do something that some of us claim it ought to do?" And I have been experimenting with this thought within the last three years. My primary question revolves around the idea, why cannot the Bureau allow new programs or innovative-type programs without having it first to go to other organizations or tribal groups through contracts? And many things entered into my mind as well as they enter into many of your minds, I know. I think, in dealing with people, the very basic problems faced by the people, we often are detracted by some other things that are seemingly equally important. Again, this being the guiding star, I want to mention just maybe two or four other things. The Bureau's role in the history, as all of you know, is that all funding seems to have been in the past and has continued to be today is to direct it to the reservation. The Bureau funds are made available by Congress because the Indian people, by agreement and some administrative arrangements, were to receive some service from the government. And therefore, it appears that all funds allowed for the Indian programs were confined to the reservation. I think historically this has been, although presently I think that other questions are being raised and some of these questions are, "For what purpose are these funds to be used and how long will they be continued?" There are other things that enter into the picture but I will not dwell on that. I just want to mention that small portion to give us a start. My own experience, again, has been that the diversified type of thinking and even attitude on the adult education program. There are certain groups of people that think the most stricken type individuals

ought to receive the federal funds. Some people say that the so-called hard-core type people ought to receive the greatest amount of federal funds because they need the funds in the worst way. Well, these people are not wrong. And yet they are not totally right, as you would agree with me. And then there are groups of people who seem to advocate vocational-type training. They touch on economic aspects of the program and self-sufficiency of individuals in supporting himself so that, they believe therefore, all types of training programs should be directed toward this. Again, I think you would agree with this statement, but not totally. And then there are other people who, as you have heard this morning, would direct their thoughts to the idea of Indian-ness, arts and crafts type and native type activities. I think most of us would agree that this is important but I think we would also agree that this is not totally all that needs to be done. And certainly all of us cannot testify in good conscience that this is what every Indian wants. If we did, I think we have to end up arguing with some members of our own tribe. So these are diversified types of thinking in even attitude toward adult education programs, whether they be basic education or preparation-type for towards the high school diplomas. But then there are other groups of adult educators that seem to be lenient to the fourth kind of people, Indian people on the reservation. I think this is someways not the easiest and yet not the most difficult either, in practicality. That is, you cannot, as the saying goes, lead a horse to water and make him drink. As a brief illustration, we cannot just provide the books, time, classrooms and money and expect the people will drink up the knowledge. We must deal with those people, those individuals who are ripened or are ready and have

realized the value of education and are now ready to go back and pick it up where they left off. And I think again you would agree with me that there are these kinds of people. They have dropped out of school and they have gotten a job but find out that they can only get clerk-typist jobs or janitorial-type positions or teacher aide kinds of positions. And they're not getting enough money and they think they can do a better job but because of their limited education, formal education, you just don't advance. These kinds of people are ready. They want more money, better jobs, better positions. They want to live in the better housing rather than quonset housing. They want to buy their own homes. They want better education for their children, etc. Again I think you would agree with me that this is so right, but on the other hand you would also agree with me that not all Indian people are in this category. Rather than arguing for each area of interest that I have covered, I think that the role of the Bureau at the national level has a broad purpose and focus and endeavors to try to include all kinds of people, I mean all Indians with all kinds of backgrounds and all levels of education. I think Ed Lentz was trying to say this. I know a little bit of what he faces. I only can speak from two weeks experience in his office and he was sick one week and he was in the field the other week, so I helped myself to the files and to reports in his office and I took the privileges to make some field contacts to try to iron out some of the questions that were ringing in my own mind. It appears to me that what Ed Lentz is trying to say is that a good many people in adult education programs as well as at the programmed activities under the Bureau funding just, if you know it, wouldn't fit what you and I consider adult education. That's just the way it was.

If Ed Lentz would have come out and said, well this area is doing the best it could and this area is really involved and this area just has nothing to do with adult education, you would have probably accepted his explanation a little better. Because he was not shooting down anyone, he was so broad and so vague, I think that each of us, including myself, kind of wanted to defend our little area of interest.

But I would say that the Bureau is cognizant of the educational needs of the Indian people. I think the Bureau tries to spread in too wide an area. Now let me go back to these others. I think there is a need for all kinds of programs. I think university, college related activities are needed to work with those certain kind of people who want to do more research, want more demonstration-type experimental projects. They want to see what new things can come out of it. I think these are good. And then I think that other organizations that are not necessarily connected with colleges and universities are also important. I think there are others of us that work with what we call the Navajo, hogan-level type people, especially the Navajo Community College program. They're not dealing with GED program, but at least they're working with one segment of the overall phase of this program. And some of us are more involved in the interests of the people who are more ready for education because they're the ones that appreciate it and they want more of it and they just can never have enough of it. And I think each one of us can testify to that. The day we felt that we had all the education we needed, I think that things wouldn't be interesting anymore. So I thought I better put it this way. At least this is kind of the general picture on the Indian reservations as I have seen it. And I think the Bureau is trying to do

all it can. Now, some people think that each of us representing a different level of organization, dealing with different levels of education, oftentimes want to impose ourselves over the others thinking that ours is the most important, that we're doing more than anybody else. I think this is perfectly legitimate for each of us to feel that way.

Now I want to lead over to the thing that I think is important. We, each of us, want to be proud of the organization to which we belong. If we didn't we're there for either other reasons or for the reason that we should be there for. And, as Bureau employees, and there are more Indians going into the Bureau programs with more innovative-type changes taking place, at this point, everybody is making an input into the advancement of the Indian people. I would hope that I would continue to improve that part of that which is recognized by the Bureau and I feel that that's my area of responsibility. I wanted to learn more about the role of the U.S. Office of Education Concerning ABE and I appreciated Dr. Chatham's substituting for Paul Delker. And I am here wanting to know something about the role of the State Department of Education concerning, not necessarily ABE, but the overall education. I sincerely mean this when I say that I hope that someone is here to represent that part of the Indian population as to what the situation is as recognized by the State and what is being done to bring this kind of education to the Indian people. Of course there's another subject too, the Indian tribe's part of it. But I think that I will confine my remarks to this. I could give you all kinds of figures to try to establish why I may be saying this but it looks to me like the Bureau has a wide focus, that each type of organization should establish their own focus, their own goals so that

when you put the puzzles together, that it's effective in the overall use of funds, staff, capability, resources, to get the greatest return and I think this is the most important. I want to say too, along this line, that the Bureau for this reason has established, at least on the Navajo, one ruling and that is that we do not serve people below 18 years of age. And this is because of the state regulation and it's tied in with other things. So we do not touch kindergarten people. We do not touch other people. But the high school dropout, which is very high on the Navajo Reservation, do come to us for services and somebody's got to serve those and this is our heaviest activity. Out here at the registration desk we have a list of the activities that we are doing to indicate. I'm sorry Shiprock people are a little lazy and they just didn't submit theirs, but since Washington is not very interested in write-ups, in records of our complaints and crying and all that, we simply prepare our reports for distribution to our own Indian people at community level so at least they would know where to go if they are interested in attending classes. And this is just a sample of what we're doing and we're improving on that and we hope to do even better. I thought I might let you know that we have established our own rules and kind of a guideline so that our people would know what to expect out of this program. And I think we have to begin to do this.

I just want to add one thing on arts and crafts. Ed Lentz has got a lot of remarks on this. It's interesting that the younger people, 18 years and above, are interested in formal education. But people of 45, 40 years and older begin to take interest in native-type arts and crafts. This is my observation. The younger people are interested in attending

formal classes, but the older people begin to take interest in arts and crafts type activities. In that line also, we have some silversmithing classes. We don't mind that, but I'll tell you why we have a kind of a verbal discussion among ourselves. When you start buying tools, I don't know how many here are familiar with working with silver, they come in a set, little tools, a little box with holes in it with all kinds of tools stuck in it. They are quite expensive and if you're going to buy 35 sets, or 10 sets here, 5 sets here, it's going to run into money. And those little tools begin to get misplaced or somehow when it drops, on a Navajo Reservation there's a lot of sand and it'll get buried and nobody will ever know what happened to it. So you begin to replace these. Then, when you're working with silver, who's going to buy the silver. It comes in big sheets and slabs, right? People are going to advance to where they can start working with turquoise. Who's going to buy that, and the welding torches and acetylene? There are all sorts of things that are necessary to work with silver. And then, not only that, but when adult education money is being spent in this way, when you begin to buy tools, equipment, supplies, and you just buy for new groups, and they may make beautiful pieces, they can go out and trade it in a trading post and get some money for it to buy groceries. That's all right, but the thing is, you see, you generate it. When are they going to start buying their own silver, turquoise and tools. You see, it's pretty hard to stop. So we do encourage starting it, but we encourage them to get on their own and start buying their own leather goods, their own tools, and to establish themselves in a business, you see. And if this understanding is not established from the start, sometimes you end up working with a few people

with a large requisition and not really know what happened. And this is not the only problem. At this point then, one of our other objectives is to teach the Indian people so that they can do it on their own, not for us to come back every year and do something for them and complain that our activity is increasing. We always hope to make that clear so that we give the initial start and then let the young people, the high school dropout, as well as adults, to pick it up on their own as much as they could. This is true in buying material and supplies. We generally buy the GED materials initially, but we hope, because they go through the class and the class will take the test and they'll pass some parts of it and some parts of it they will not pass, so at that point they know that they can do much of it so they get interested on their own. They can buy a dozen different kinds of materials if they so wish. This is the kind of thing we want to do. Otherwise, we're always replacing new books, even though they don't need half of it and they just need to study parts of it. This is not a written policy by Washington or the Navajo tribe or anybody else but we established this with the class. And it seems to work because it shows their interest. And this is something that we have done and I haven't seen anywhere where the Bureau sets these black and white rules and regulations regarding the little tedious things. I think this is something that can be worked out locally.

And I think the Bureau's role, what I'm trying to say overall, is so broad, and I go back to my first question that I have asked myself three years ago, and I still ask that, "Why couldn't the Bureau people do what they say they can do?" Now, under another setup, I think that it's up to the staff. I think we've got the flexibility, the time, the

capability. We still can do the same type of things that can be done if the program were contracted out to the tribes or other organizations. I think this is something that I had to work with and, as my personal observation, I'd like to leave that with you.

Bill Hudson

If everyone here would please concentrate on the fact that those of us who are trying to help, need your assistance to tell us what can we do. In our own particular field, Central Arizona College, we need the guidance and the help of you successful people to tell us, how do we tell our students who we now have that this is how you became successful. We need to know, how did you, all of you successful people, become successful because if we have a student who thinks going down to Riverside just before the final is more important than finishing out his semester, we're losing them. And we need help. That's why I came today because I was hoping that in this particular conference, you folks would say, "These are things that we have learned through our particular experience that will help you help our students." This is the type of thing that we need. We need a tremendous amount of assistance from all you successful people so that we can help. We have to this day no Pima, Maricopa, Papago, or any of these tribes in which those people themselves have a level of education that we can get because of various restrictions. We need these people to help us. We've gone to the tribes. The various tribal officers are helping us but we need help from all of you to tell our students. For example, Leonard Shana. Leonard, Joe says this is how he was successful. Leonard, why do you go to Riverside three weeks before the finals? What is there about the finals that caused all this pressure? How do we help

so that there isn't this? If I'm talking too much, but please, this is what we need so badly. We need a complete organization that would funnel to the BIA. You do so-and-so and you will actually accomplish what you're saying in words. We need help like this. We need help in our school. But we have to have it from you successful people. I hope everyone understands what I'm trying to say, because maybe I don't say it too well.

Albert Smith

I would like to comment on something that has occurred to me. And that is, I can't rightly come out to say that this is anything but my personal, that, supposing I was never caught in the Second World War, I might have never arrived at this moment, or I might have approached it another way. There wasn't perhaps some other reason. One of the things that sort of got me was when I had to pay two cents for every Navajo word that I used in school. And somehow, with all the discouragement, I still continued on. There was quite a resentment in going to the BIA school so I changed to a mission school. There was a conflict between the two schools, so that kept me moving from one to another. And I couldn't see just herding sheep all summer long so I wanted something else. They kept pushing me on until I finally couldn't advance any farther and I told a fib about my age and went into the service. There, I resented some other complications, but due to restrictions that kept me moving, bouncing from one to another, finally, the opportunity of GI bill came up. But I couldn't go on into college so due to some more fibs and a few other things, I only spent one year in high school and went on and started interpreting for the five-year program. And I was doing what I could maybe do. I didn't want to be a substitute or what is now called a

teacher's aide. I didn't want to be speaking somebody's mind continually where I knew I could be capable of doing some other things with just a few qualifications, so that got me to college. And I had difficulty with just one year of high school. So, again with some complications, I transferred from strict rules into other, went to start off from a teacher's college to a liberal arts where I could venture as far and as wide as I want to. And then from there I went into teaching. At first, being brought out under the Bureau straightjacket, I learned to cope with some of these things and then from there I transferred to other areas and I've learned to be flexible, learned to cope with, and I've even gone back to take up some of my traditional culture which my father could only teach me during the winter and I was in school during the winter, so I'm just now getting back to some of these things. As a result of all this, I could not really say that this is right and this is wrong. You almost have to just like set a table before an individual, and then the individual has to pick out for himself what he wants to eat, from the participation of the individual. This is one of the reasons why I say if you want a person to talk, you have to listen to the person, and when he speaks, you can't really come out and say, "This is what I want you to say. I don't want you to say what you're telling me." And so as a result of this, I've arrived at these conclusions. I'm only speaking for myself.

Joe Saavedra

I think that Dr. David Brody said it very elegantly, Mr. Hudson, when he talked about this matter of sensitivity. You mentioned this particular individual leaving the institution three weeks before a final. I'm sure he had priorities that maybe you or other individuals couldn't

comprehend. But I think if we put ourselves in the other person's shoes, love thy neighbor as thyself, I think that's the answer.

Joel Lacey

I'd like to say one thing too. As far as MIT and some of these other schools have found through a certain amount of research is that a lot of individuals who are maybe not too sure or in another culture, have been very successful when they're not under pressure, school pressure for exams, finals, and things on which rest the results of maybe a life career, that these persons perform very highly, very functionally, very effectively, when they're not under this pressure where they don't feel their whole life is at stake. That by the individual taking the test passing and failing, for instance, as a grade rather than in reference to an A, B, C, D and E, this individual will function much better, at a much higher level and perform when he isn't under this type of a pressure.

Charlotte Goodluck

You were saying that you wanted input from the community? You said that some of the people that you wanted to reach couldn't communicate with you because of their lack of education, or degree, you know, the educational barrier?

Bill Hudson

Well, for hiring, if you want to put it this way. In other words, the state imposes certain levels of hiring, of educational background.

Charlotte Goodluck

Well, if you're certainly sincere about getting their input, that shouldn't be there. Steps should be taken to eliminate that. You're

losing a lot of potential there if you really are sincere about getting their opinions.

Bill Hudson

We're going to the community. It seems to me I was misunderstood. We're going to the community, we think. Maybe our thinking is wrong but we're going to the community and I try to understand Leonard in this particular case, like this gentleman said. There's a complete attempt to try to understand. But what I'm trying to say is, we need help in the overall program. We really need help because many times, for example, HECLA as a company will say, "Here are some students that we want to train in welding. Now, maybe they're ready and maybe they're not but it's the attendance in class and all these things that get in the way of completing. It may not be their goal. This is possibly the problem. But we need help from all of you successful people, telling us all that you can do to say this is the way that help shall be given.

Sol Blackman

There's a couple of points. One - I guess maybe to a degree we're successful people, but I think the fact that we're at a conference trying to solve some of the problems that we've been working with suggests the fact that we want to be a little more successful. We haven't found all the answers yet. Secondly - I think something that they're doing at Pima College is very pertinent and that is, at least I understand they are, they're working on the basis that not everybody can learn at the same pace and therefore, at the end of a semester, if somebody isn't ready to take the final examination and pass the course at that point, all of their learning for that semester doesn't go to waste. They can continue

on and maybe it'll take them two semesters to learn what somebody else has learned in one semester, but they are not graded at the end of the semester on the basis that they haven't succeeded. They are graded more in terms of, they have succeeded up to this point. And I think perhaps this person who went away for three weeks because he had a final exam coming up was really expressing a fear of this final exam, this idea that we have to grade people and give them passing or failing grades. I think perhaps if we approach it from the point of view that you're always moving forward and that therefore you shouldn't be thinking in terms of giving somebody a five if he hasn't learned as much as somebody else, but rather you give him credit for whatever he's learned up to this point. We educators should try to encourage the people we're working with to continue to learn and not put so much stress on them. I think Bill mentioned the fact that the stress factor may be driving people away. But we shouldn't put so much stress on them and perhaps then they'd be more interested in learning and continue to learn.

Warren Weller

First of all I think that I understood you to say that you had a communication problem. And then the question I wanted to raise is, do you have Indian counselors working on your staff that can relate? And if you do, what is the problem? Maybe you need some different type of people as a counselor. Going back to what Sol said, fit the program to the need of the individual. And this is true in some people in our program. Say, in industry on a reservation, rather than 8:00 to 5:00, let them come to work at 11:00 and get off at 7:00 and give them a holiday whenever the ceremonies are, the Indian powwows come around so they won't

have any excuses. And you could even go as far as education goes, say Bureau schools, a boarding school rather than have the same old type of school that starts at 8:30 to 3:30 or whatever. Change the schedule around to fit the needs and the whole environment of the situation. And have some night school. Let them play for two hours in the morning rather than have a recreation in the afternoon or football practice in the afternoon just like every other school does. There's nothing that says you can't change.

Bill Hudson

All of what you said is incorporated. There is night school, but the same situation, even if it were night school, but it's difficult to get counselors because we're limited on how much we can pay.

Grace McCullah

We're so hung up on specialists in this country that sometimes we overlook the depth of a human resource. And I think sometimes we've got to overlook this criterion of all these qualifications, expertise and all this kind of junk. It's a lot of junk. It really is. And I think sometimes that we really do need people that understand and I think maybe even a person with a fourth grade education can counsel, can help and understand.

Leroy Shing

I thought we were talking about adult education and we're off on a tangent worrying about college level right now. I think that we should get back to the subject we're talking about. We're wasting a lot of time by talking about something else.

Montana Rickards

The only connection here is that these people that don't make it to college may end up in an adult education program.

Leroy Shing

I know that. But what I'm trying to relate to you is that if we're going to talk about people who drop out of college, all right. I know in adult education you're working with a diversity of people, all the way from the lower group, say 21, on. But then when we start talking about adult education, we're talking about people who are down from 9, even lower than that, who dropped out of school and who are over 21. And I'm just wondering as we're talking back and forth here about this thing, I understand the problems in college. I'm just a youngster to a lot of you people. It took me a year just to get through college. But that's because, just like these people say, of course we have counselors. NAU - that's the worst counseling service I ever saw. The thing I'm wondering about is we're getting off on a tangent of talking about something else.

Frankie Paul

I have the same feeling that this young fellow expresses. But I want to say that the adult education program at Chinle Agency played a very important experimental part with Phoenix Technical College when Mik Tellen was there or went to school, Red House or one of those boys who went to work for IBM that made some headlines locally. And there are supposed to be more in there. But I want the rest of the people to know that this did not happen just by telling somebody after he came into the adult education center, "Yeah, go to Phoenix Technical College." It took many hours, visits to the family, talking with the grandmother and talking

with the wife and making arrangements where the children should go to school during this nine months or whatever it was. It took some time to talk with some employment assistants. It took some telegrams to Washington to allow some extra money during this interim period. And it took adult educators' time to drive back and forth and haul some personal belongings for these students to the Phoenix area, finding houses, and using Phoenix area people to look after these people. And this is how the success came about. And I think all of this is adult education. Too often all of us look for answer pills. I wish there were different colors for each question. I have my own experience I was sharing with Helen here a moment ago. It seems this question came to me many times like all of you. I did not graduate from high school until I was 22 so you can see what happened. I must have struggled through high school. I did not graduate from college until after two years of service and I was 26 years of age. But it took three things that I know is common with the white people every day from sunup to sundown. One is family encouragement. This is what the Indians don't have. In white society, as soon as a child is born, he's taught to look after himself and to start saving in his piggy bank for his future use. And someday he is going to be a doctor, she is going to be a nurse, he is going to be an engineer. All the way, until the child almost automatically reacts toward that future. Somewhere this has to be instilled. Secondly, experience. In white society, a young fellow is willing to pump gas. He is willing to sweep the halls. He is willing to sell papers. In my own experience, I hated to be seen pushing that little dishtray. I just didn't want to be seen holding the lowest kinds of job, pushing the broom until I got to college. I just hated to be

seen pumping gas, because I thought it was cold and dirty and I didn't want to be greasy. But in white society, this low-level beginning is started a long time ago. In Indian society sometimes you get introduced and you find out you have to do these things until you get into college and it's just too much. So I think adult educators can begin to kind of help the parents with these things and eventually, parents have to understand these processes through life. Thirdly, there must be a favorable opportunity. I see people, "There are many opportunities." Everybody talks about opportunity. Sure, all of us have the opportunity to become President of the United States. Nothing grows unless there's fertile ground. So that's the kind of thing you have to think about even before you get there and this is what the Indian people don't think about. They want something now, I want it now, whether I thought about it yesterday or not. But finally right now I decided I want it so now I want everything. And we can work with the parents and the younger people. We can begin to think about this. We can make it easier for us as a favorable opportunity, coaches, and parents or parents' friends and adults and, as Helen said, wives can play an important role. I think there's something about a saying in the non-Indian society, "Behind every successful man there's a good wife," or something. They already have this and this is the kind of enthusiasm I think that has to be in there. You don't finally get to college and then say, "How do we make this guy do something?" There's got to be favorable opportunity, and by the time a person gets to do these things. I didn't know where I was going. Tell you the truth, when I graduated from high school, I felt so terribly that I knew that I had no more opportunity for sports. And I said, well, I can go to college.

When I got out of college, I thought of my teachers that said they went to college. If they got the degree the way I did, didn't they know anything? I just found out I didn't know anything. I wasn't useful. But finally I had to wake up and said, "Oh, I got to make things happen by myself. Whether somebody else makes any contribution to my way of thinking or not I got to do it." And that kind of a thinking and growing up in life I don't think comes overnight. And Indians are no different from anybody else. This I know. I'm an Indian, full-blood Indian, and I say that. You probably got that out of my earlier talk too. And I think that we're going to have to stick up for what we have to go through.

Lunch Break--Friday Afternoon

THE ROLE OF THE STATE DEPARTMENT OF EDUCATION CONCERNING ABE

Mr. James Showers

THE ROLE OF THE TRIBAL ADMINISTRATION CONCERNING ABE

Dr. Helen Redbird and Mr. Joe Watson

NOTE: The statements by these people were omitted because of technical problems with the recording equipment.

Questions and discussion to Joe Watson who spoke on THE ROLE OF THE TRIBAL ADMINISTRATION CONCERNING ABE

Norman Watson

I have a program that we work on a biweekly schedule working with the local Community Development people in the community, but they work out in the various communities. We have a program for them that is every week and then we have a summer program with the Home Improvement and Tenement people and this is the extent of our participation in this local community at the present time. We could extend that anytime we could influence these people to attend the class and find someone capable of teaching it. We would be very happy to extend it.

John Barson

I made a comment a while ago about leadership, the competency of leadership and how it is picked. Would you reflect a few minutes on what your thoughts are about self-selected leadership versus appointed leadership and what you think is the important distinction between these two points.

Joe Watson -- not recorded

Joel Lacey

I'm not speaking from experience here, but just from a few observations. It seems that sometimes we've had tribal leaders who weren't maybe educated but they seemed to rise to the situation when they've been appointed as governor or whatever you call them on the level of the tribes there, and perform even though they had no knowledge, they consult the people who are capable of advising them, in a very wise kind of way, I think.

John Barson

The reason I raised the question about elected leadership versus appointed leadership is that sometimes a leader has a job for which English-speaking skills aren't important, and that is allowing change to happen. He's a gatekeeper for the tribe or for the culture. Unless he goes along with it, no matter how persuasive you are, nothing happens. I'm sure it's a special conflict in this situation. How do you get around this problem?

Joe Watson -- not recorded

Herbert Benally

At the Many Farms adult basic education, experimental demonstration project, 309, we are developing the curriculum on government. We haven't tested it yet, but we have developed some parts, like the election procedure, and we're planning on breaking down the tribal government and explaining the function of the people.

Bill Shipley

This would have to be developed locally with each tribe, wouldn't it? Suppose that we, in Washington, tried to write a curriculum, they

couldn't do it. They'd have to develop in what each council wanted to learn.

Sol Blackman

I just wondered, in relation to this, if there are people who are quite capable when they are dealing in their own language and are able to get things done that would otherwise not be done. If their problem is that they don't speak English well and as a result are not able to communicate with a bureaucracy, that perhaps it is the responsibility of the bureaucracy concerned to learn the language of the people with whom they're working. When we send people into another country, we expect that the persons whom we're sending will learn the language of the people they're working with. It seems here in the United States that we take it for granted that the Navajos must learn English. But if we're going to work with Navajos, maybe we should learn the Navajo language and then we'd be in a position where the people in the Navajo tribe who are capable of working with their people, then we could get as much done as can be done because the people then would be working in an atmosphere where they're able to put forth a good bit more. And the same would apply to any other tribe.

Joel Lacey

For instance, in the Pueblo tribes, they do not want you working with the native language. Some of the Pueblos may be a little bit different but I do know that, in some of the tribes of the Southern Pueblo Agency, I've been sat on a few times myself in regards to this. I'll be practicing some speech and I'll try it out on somebody and they'll say, "Who's been teaching you?"

Albert Smith

In the Eastern Navajo, we are starting a program involving the school board and we're going to put quite an emphasis on the board. We have a proposal out now where they will be routing most of the educational programs being in connection to the academic processes and activities, and working out an understanding with the tribal administration. And they're beginning to have monthly meetings and eventually we hope to broaden out from this, becoming able to cope with some of their problems. They are starting to follow agendas and writing minutes and whatnot. This is just the beginning.

Joycelyn Leonard

One of the best-attended classes in numbers in one tribe this last semester was a Pima language class for Pimas. I know many Pimas under 40 years or so that say they have lost some of the vocabulary and cannot understand everything that the older Pimas are saying. And then at the same time, they had a class in Pima for non-Pima speaking. So there seems to be an interest in regaining some of that which is lost as part of their identity and holding on to a heritage. There are many younger Pimas that are in positions of leadership that really feel this need to learn their own language better.

Milo Kalectaca

It's the same thing on the Hopi Reservation. Something like this can be learned over. Start a class in the Hopi language and use some of the older people to teach the younger people.

Leroy Shing

I feel that maybe a lot of times, if you get an idea of teaching something like this, some of the older people, to them it's nothing and with the younger person, there would be something to look forward to. I think a lot of our older people are intelligent enough that they can teach us some of these things that we should know. I'll admit that I am behind in some things about my own people. But I think some of this would help us people in basic education, supposedly people who have "success."

Bill Shipley

One thing that we're doing that I think is very successful in the college, instead of taking Spanish or French in one of our colleges, we're teaching Cherokee. It's been very successful and has a large enrollment each semester. This is at Northeastern College at Tahlequah.

Jimmy Begaye

We're trying to develop the literacy curriculum for the adults and since we began the program, I've found that the interest is there. They want to learn to read and write their language. The problem now is that the existing instruction materials that we're presenting them are from these religious organizations which are oriented to their programs, but not for the Navajo. So we are trying to revise the whole thing so it is relevant to the Navajo, so that it would be oriented towards the traditional groups. The advisory board concluded that this language would be very beneficial to adults and help the relationship to young people. You're trying to bridge the traditional and the nontraditional people that are on the reservation to understand the language better.

John Begaye

I'll go a little further than Jimmy did. See, the curriculum itself is being developed as he's teaching. He's teaching the Navajo language. And we're backed up by people such as Scott Preston, Paul Jones, Harve Gorman, Mrs. Wannica, these people and they say that we have lost the beautiful part of our language and they keep encouraging lessons like this that bring the language back. This is what we're trying to do. And along with this, the curriculum development on election procedure last Fall. It was ripe. The election was on and it was a wonderful time to teach this and we did this with the demonstration project there in Many Farms. Then right along with it we're trying to aim at the culture which was brought in. We're bringing in the medicine men, the tribal leaders, the ones that have the historical part of it. We have the mythology, the ones that do Peyote and so forth. We have those, too. So we're trying to prove in our demonstration project if this would be worth doing to the other agencies. We haven't arrived at any solution yet but this is the process we're going through at the present time with the demonstration project.

Joycelyn Leonard

I don't know how practical the suggestion would be that people going to work on a specific reservation would learn the language first, because many tribes are not as fortunate as the Cherokee and Navajo to have a well-written language. Even among the Pima, there's three different systems. No one has settled on a specific system, standardized the system for the phonetic spelling of the Pima language.

Paul Cooka

I'd like to add something to this. If a person wants to really learn any language, he's got to realize that there are really two languages. There's a ceremonial language and the everyday language. So when a person does want to learn a language, he usually learns the everyday language and not really the ceremonial language.

Steve Farmer

I've been out here in Arizona for about 3 years now and I've been out and worked among Pimas and Papago and many different tribes and I've never had any problems as far as communicating. They know I'm a Sioux and they're what they are. But I can understand the importance of why we should preserve our Indian language. This is about 80% of our culture, the way I understand it. But coming out here and working with these other tribes, there has never been what you'd call a gap between languages as far as misunderstanding. That's because to some extent we all understand English. It's like what my brother-in-law says to his English teacher. Why should I learn English? When I go back to South Dakota and go to my people, I will know the Indian language where I can communicate well enough with my literature and do it orally. But when it comes to the young people, then we don't communicate because there's a barrier there again because they don't know Indian well enough to be that interested. So then they lose the interest of the young people. So then, I don't think that there is a necessity of a person coming to work with the Indian people to learn the language, although it may depend on how they feel about the situation. If they communicate okay, good enough. I know the language itself is not difficult to learn. I have an

instructor where I go to school and he's Hungarian and I'm teaching him the Sioux language. And in our language we have two dialects. So there again you have to understand that too because I may say something in the Eastern state that means something bad in the Western state. So then there's that.

John Begaye

I think it depends on how well-defined the culture is. For instance, most of the Pueblo group in the Southwest and some of the Apaches and the Navajos included in this group have such a defined culture and they would have to learn how to speak the ceremonial language as well as the everyday language. And in the Navajo group, I think there's the ceremonial languag, the everyday language and the slang language. The third one. I'm not saying that we can hold onto our language because eventually we will get out of it. We will finally lose it. But what we're saying is since the language and since the population of the Navajo is so large, we feel that saving part of it will benefit most of us, especially when we go into the literary world, when we produce maybe two or three Navajo writers. This is when we really need it. And another thing too is when learning a language from the outside, I think the only way that you are able to understand any group of Indians, you've got to produce novelists who are able to express themselves through literature. Then you will begin to understand the Navajo-Pueblo groups. But until that day comes, we're trying to preserve it so somebody will do it for us.

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Joel Lacey

I think we're thrusting so much on language when we should be understanding rather than language. I don't think it's so much a

language communication but a lack of communication in certain cultural ways. As outsiders, we come onto the reservation and we don't understand certain characteristic parts of their culture and in our culture, we're just maybe agressive and different. And I've found that even among the different special tribes, let alone getting outside of the other area, each tribe has certain cultural characteristics and other Pueblo tribes will be quite a bit different. For instance, Laguna and San Felipe tribes speak the same language but their cultural characteristics are tremendously different.

Warren Weller

I was going to bring up something similar to this. The situation would be different in Oklahoma because there are no reservations in Oklahoma. A lot of people don't understand this on different reservations throughout the country. Say in the Anadarko area, you'd have Delawares, Kiowas, Comanches, and Apaches and so the problem would be just a little bit different. You'd have to adjust. This is why we talk about the programs that are already set, that have already got guidelines. These guidelines wouldn't be the same in this area and over here on a reservation.

John Begaye

I think, and here I go back to BIA, this gentleman said they brought in people that didn't understand that particular Indian group and that was one of the reasons why adult basic education has been such a failure on their part. If they did understand, they would have been successful. Where adult education is more successful in the larger Indian group or in a more defined group, is where an Indian of their own group teaches them.

I think this is going to be proved. It's a theory, yes, but it is going to be proved that when a Navajo person will teach the Navajo adults, we will be successful. I strongly believe this.

Leroy Shing

I think it basically boils down to the fact that these people that come in supposedly to teach these people, I think they lack the idea of respect for the culture they're in, respect for the people they're with. Each tribe, no matter who they are, have their beliefs, means of respect for things, and I think that in order that this thing can be successful, the people who come in to teach these programs have to be respectful of the people they are going to teach. If they don't the people who are being taught are going to, naturally any human being is going to be defensive. And I think that in order to have communication, you have to have respect first.

Sol Blackman

When people come in to teach on an Indian reservation, if they can be required to learn the language of the reservation in which they are teaching, that'll give them perhaps an appreciation of the fact that when you learn another language, we're not all-knowing. And in the process of learning from somebody else, you gain respect for them with the knowledge that they have what you don't have. And then when you teach them in turn your own language, the English, let's say, you're better prepared to accept the fact that they don't know all the things that you're teaching them because you also don't know all the things they're teaching you and so you can bring about this feeling of mutual respect.

Shirley Heymann

I'd like to ask a question of the group. From the way this conversation has been going, is it your recommendation then that to have a successful program to serve Indians, one of the most important primary things to be done is to have an instructor of that tribal group?

John Begaye

When we were working in the state of Utah in adult education, we had a non-Navajo person that spoke Navajo real fluently. He writes Navajo and he teaches Navajo and we used him as a curriculum specialist. He understood us. And that was one of the reasons that we were successful in the San Juan school district in Utah.

Norman Watson

I must say that I know in Shiprock, we haven't found this to be true. We have many examples that will prove it. The prime importance is the person understanding the people, I'm sure. But the ability to teach has more to do with the success of the program than his nationality.

Warren Weller

Our particular program at Flagstaff is a nationwide program. We have 20 different tribes, 27 different participants, and there's no way we could get one tribe that everybody would agree with so our situation is such that we have to get somebody that can communicate regardless of who he is, what tribe he is, or whether he's white or Indian. And if you go on different scales, such as a program such as ours, and then as pertaining to one which is in a particular region, it just depends again whether it's good to have an Indian or a White or whatever or a tribal member. In our program you cannot do it.

APPENDIX

SYMPOSIUM ON

INDIAN ADULT BASIC EDUCATION

February 18, 19, and 20, 1971

Phoenix, Arizona

THEME

"An Analysis of Purpose, Planning, Problems, and Progress Which Face Indian Adult Basic Education Programs."

GOALS

(1) To draw together key resource personnel working with Adult Indian Education Programs, (2) to analyze existing programs and procedures, and (3) to suggest innovative direction and leadership for Adult Indian Education.

SPONSORS

Oregon College of Education through support from the U.S. Office of Education, Division of Adult Education Programs, and Arizona State Department of Education (Adult Education Section).

SYMPOSIUM SCHEDULE

PART I

THURSDAY, February 18

7:00 p.m. ORGANIZATION MEETING -- Holiday Inn Conference Room
Oregon College of Education Staff will meet with persons on the program to discuss ideas and strategy for the conference.

FRIDAY, February 19

8:30 a.m. REGISTRATION -- Holiday Inn Conference Room
There will be no registration fee.

9:00 a.m. WELCOME
Dr. Ronald L. Chatham

PRAYER
Mr. Teddy Draper

OPENING REMARKS AND INTRODUCTION
Dr. Helen M. Redbird

"THE ROLE OF THE U.S. OFFICE OF EDUCATION CONCERNING ABE"
Representative from the U.S. Office of Education
Dr. Ronald L. Chatham

"THE ROLE OF THE BUREAU OF INDIAN AFFAIRS CONCERNING ABE"
Mr. Ed Lentz
Mr. Frankie Paul

10:45 a.m. COFFEE BREAK

11:15 a.m. "THE ROLE OF THE STATE DEPARTMENT OF EDUCATION CONCERNING ABE"
Mr. James Showers

12:00 Noon LUNCH -- Holiday Inn Banquet Room

1:30 p.m. "THE ROLE OF THE TRIBAL ADMINISTRATION CONCERNING ABE"
Mr. Joe Watson
Mr. Rudy Clements

PART II

2:30 p.m. GROUP DISCUSSIONS
Four groups will be formed to discuss the four topics presented. You may attend the topic-group of your choice.

3:30 p.m. SUMMARY REPORTS AND DISCUSSION FROM THE GROUPS
Each group has 25 minutes.
Mr. Joe Watson, Chairman

5:10 p.m. SESSION ENDS

PART III

SATURDAY, February 20

8:30 a.m. DISCUSSION PANEL #1 -- PRESENTATION
Lester Sandoval, Chairman;
Ken Owens, Paul Cooka, Annabelle Eagle

"What procedures are used to hire the ABE Teacher?"
"What changes or improvements need to be made?"
"What funds are, or should be, used to support and expand the Teacher Staff?"

9:15 a.m. DISCUSSION PANEL #2 -- PRESENTATION
Lauraine McKenzie, Chairman;
Clara Kinney, Lucy Wellito,
Lucy Draper

"What is the role of the ABE Teacher Aide?"
"How is the Aide Selected?"
"Is there a need for more Aides?"
"How should the Aide Program be funded?"

10:00 a.m. COFFEE BREAK

10:15 a.m. DISCUSSION PANEL #3 -- PRESENTATION
Geronima Montoya, Chairman;
Joel Lacey

"What is the role of arts and crafts in an ABE Program"
"How should an Arts and Crafts Program be funded?

11:00 a.m. DISCUSSION PANEL #4 -- PRESENTATION
Joel Lacey, Chairman;
Kathryn Polacca, Teddy Draper,
Edward Yazzie

"How can the colleges and universities best serve ABE Programs?"
"Is there a need for Teacher-Trainer Institutes?"
"What improvements need to be made in existing college programs to better meet the needs of Indian People?"
"What recommendations for funding would you make for these programs?"

11:45 a.m. GENERAL DISCUSSION SESSION
Mr. Joe Watson, Coordinator

At this time, any topic area is open for question.

12:30 p.m. CONFERENCE ADJOURNED

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